[P 112-D]

a. A peasant of the Mirogoane Nakou region, southern Haiti.

2: Courlander B-5 (1937-1955) 1960 SV3 Haiti SV3
[P. 112-H]

291
482
492
433
435

11 and 12. *Market day. On each woman's head is the agricultural produce she will sell in the village or city market. When she returns she will carry a lighter load of things she has purchased, and tied in her handkerchief will be a few small coins.*

2: Courlander B-5 (1937-1955) 1960 SV3 Haiti SV3
[P.112-JJ]

322
532
[198]
[196]
→

60. *A carved cane head from the southwestern mountains.*

61. *Detail of a wood carving made about 1950 in the region of Port-au-Prince, representing the loa Loko. Work of this kind in mahogany has in the past thirty years deteriorated into neo-"African" carvings made for the tourist trade.*

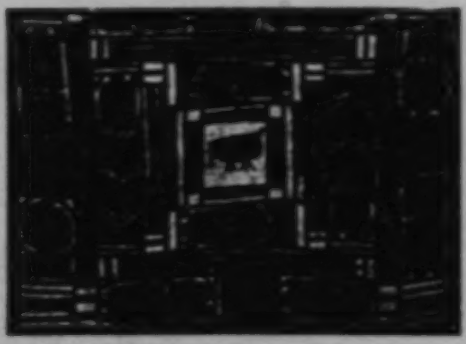
322
531
415
←

323
532
→

62. *A coyembouque. Cut from a single calabash, the two parts fit together tightly to form a single container. Some coyembouques are a foot or more tall. Height, 8 inches.*

531
532
→

63. *Terra-cotta figurines from the Cap Haitien region.*



64. *Detail of a dye-painted burlap cloth. Animal and flower figures and geometric designs are used interchangeably.*

2: Courlander B-S (1937-1955) 1960 SV3 Haiti SV3
[P 112-K]

142
201
501
302
322
412
516

16. Man with a machete making a veve board. The machete is used for cutting trees, trimming brush, weeding gardens, fashioning wooden objects such as drums and mortars, and many other purposes.

243
252
291
415

17. Winnowing grain with a woven tray.

A: Courtauldiana B-5 (1937-1955) 1968 EV3 Haint EV3

[P. 112-V]

291
516
292
592
415

p. 4a The armour in the Colchester Plate. Lord was on the man is a frame for the Bo-bo. The hexagon visually binds the division by placing land in the holes at each end of the mat. Designs on the gun are the symbolic patterns found generally in shells. The tree in the background, surrounded by a low railing, is burned in the bo.

3: Leyburn Z-4,5 (no date) 1966
SV3 Haiti SV3

any usual measure. But Haitians do produce by traditional craft methods a surprisingly large number of the articles they need for daily life. In the countryside it is possible to see many persons engaged, mostly on a part-time basis, in craft activities and home industry that have their roots in the prerevolutionary era. Leatherworkers operating small, crude tanneries still flourish. Charcoal-burners, and operators of small lime kilns that produce building material, are found in every village. Smiths make and repair simple tools, working with forges of archaic design. Combs are made from cows' horns and tortoiseshell, buttons from bone; carrying-bags, fish traps, and a wide variety of baskets from withes, bamboo strips, and grasses; wooden bowls, mortars and pestles, tool handles and spoons from local woods; dippers, pots, and candelabra from tin cans; and sandals from tires and inner tubes. Sawyers cut and dress timber; cabinetmakers still manufacture simple furniture of traditional design from the fast-disappearing tropical woods; many women, working either with the simplest sorts of sewing machines or by hand, make clothing for use and for sale. Along the coasts there are dugout-makers, shipbuilders, and sail- and wine-makers. Simple mattresses, fabricated from local grasses, are sold in every large marketplace, as are crude ceramic wares made by local potters. At the start of the twentieth century, Italian immigrants brought a sturdy tradition of cobbling to Haiti, which has been destroyed only recently by the flood of American imported shoes with their attached prestige, until recently, *vitálo* was a colloquial term for shoe, coming from the name of the most famous of these Italian cobblers.

One of the striking features of Haiti's craft traditions is its relative stability since the revolution. It was under slavery that Haitians first became "westernized," learning what were then standard French craft practices, adjusted to local colonial conditions, probably with some modifying features coming from the African past. It was before the revolution that the Haitian people learned and stabilized their consumer tastes, agricultural and craft standards, and work procedures. Such preferences and standards were worked out primarily in terms of the demands of the plantation regime itself; but even the most repressive social system leaves some opportunity for acculturation. Today's sugar-making shops and rural rum distilleries employ techniques centuries old and little modified over time. Housebuilding and woodworking techniques in the countryside are substantially

3: Leyburn Z-4,5 (no date) 1966
SV3 Haiti SV3

two room to house the whole family. "In these huts, filth and every species of vulcanilness prevail, for the people give themselves up to their indolent and lazy habits. It is common to see the pigs and poultry herding with the family."[19]

The furnishings in the huts were as simple as the construction. Rarely was there more than one bed, if that; the children of the family used mats for sleeping. A table, a stool, a couple of patched chairs, calabash bowls, an iron pot or two (and in later days, discarded gasoline tins), comprise the household equipment.

The fine roads of the French régime became rutted and washed, were overgrown with weeds, and soon reverted to wasteland or became nothing more than paths. Carriages ceased to be of any use, and there were few wagons; donkeys and horses became the regular means of transportation, and this was true until the Americans began to build roads again in 1916. The colonial régime had left a legacy of bridges public buildings, parks, irrigation ditches; practically every improvement of this nature crumbled in slow decay and was not replaced. The temperate Dr. Brown closed his account of the Haiti of 1836 with the following paragraph:

To sum up all that might be said upon the actual condition of Hayti, poverty and degradation stare one in the face wherever he goes—and the state of the whole island will be fully understood in the United States when it is linerly asserted, that the country is one continuous negro village, built of mud cabins, and unfurnished with the usual comforts of life. The population is, with small exceptions, an indolent, naked multitude, without sustenance or a disposition to make exertions to obtain it; without enormous vices, but petty and insignificant in every thing relating to human character, and not many removes from the tribes upon the Niger in point of civilization. The fact is indisputable, that as a nation the blacks of Saint Domingo are in a retrograde movement as regards intellectual improvement, and no obstacle seems to exist to prevent this descent to barbarism. The government and institutions of the country must for the present remain unstable, and it is difficult to pronounce what the changes involved in its future will produce.[20]

Progress, as Westerners understand it, comes through contacts and competition, both of which were lacking to Haiti in large measure throughout the whole of the nineteenth century. While externally

19. Franklin, op. cit., p. 296.
20. Op. cit., II, 288-289.